

## SPECIAL FEATURES OF THIS ISSUE:

Physiological Basis of Mentality.—Organ of Color.—Mistakes of Evolutionists.—The Power of Organic Unity.—Blunders in Astronomy.—The Laws of Immortality.—Koreshan Theology.—Editorial Topics.

# THE FLAMING SWORD

May 11, 1900.

## THE CONTENTS

Structure and Function of the Human Brain.

PART XIV.

Consideration of Fundamental Principles and Laws  
of Relation of Mind and Matter, Preceding  
Analysis of Organ of Color and Its  
Functions; Physiological Basis  
of Mentality.

KORESH.

The Religion of Evolution.  
Prof. O. F. L'Amoreaux.

The Power of Organic Unity.  
Berthaldine, Matrona.

In Editorial Perspective, Editorial Discus-  
sions and Miscellany, World's  
News, etc.

Prof. U. G. Morrow.

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## HOW TO STUDY KORESHAN UNIVERSOLOGY.

THERE ARE many minds in the world who are quick to condemn without investigation, every new idea which conflicts with preconceived opinions; and there are thousands who are not disposed to spend much time in the investigation of a system of science. The great majority of people do not care for truth; there are comparatively few truth-seekers. We are living in a degenerate period of the world, and the modern mind demands light literature—something that is easy to comprehend. It is easy for a fad to become popular, because it can be grasped in a short time without the expenditure of much mental energy.

We are not surprised that many people who come in contact with Koreshan Universology cannot understand it; it cannot be understood without considerable mental application. It is a scientific System, which involves the entire universe and all its contents; it embraces a knowledge of the principles and laws by which Deity exists; and it reaches down to the very confines of the universal structure. If we taught astronomy alone it would involve much. A man may gain a smattering of astronomy as it is taught in the world today; but do not men spend years in the study and investigation of astronomy in the university and the observatory? If we taught only mathematics, would not some years be required to comprehend its principles and methods? Do not expect to understand Koreshanity in a day, a month, or a year; it would not be worth much if it could be grasped at a glance! Koreshanity is promulgated for the benefit of the truth-seeker; and the man who desires truth above all else, will allow neither time nor means to stand in the way; he will pay the cost of patience which will ultimately satisfy.

### Simple in Fundamentals.

While Koreshanity is complex as it enters into all the many ramifications, it is simple in fundamentals. There are three great truths to be kept constantly in mind in the investigation of the System: The fact that the universe is a great cell; that God and man are inseparable and interdependent; and that matter and energy are correlated and interconvertible. Koreshanity teaches a system of Cosmogony as its basic science. In the material cosmos the foundation is laid; we begin with a demonstrated premise, and by inexorable logic, the mind is led to all the rational conclusions of the Koreshan System.

In order to comprehend Koreshan Universology, the subjects treated must be seen from our view-point; it will do no good to interject your own previous conclusions, and judge the System by opinions which have no foundation. The mind must be emptied of fallacy; and then from an entirely new basis the mind may assimilate truth in a way that is both surprising and satisfying. It is not a good idea to jump from subject to subject, in the investigation of Koreshanity—that is, tasting here and there in the endeavor to find something to suit the fancy. No student in school has ever made progress by skimming through his studies.

### Thirteen Years of Koreshan Publications.

"But what shall we study? You have no text-books." We have that which will enable the student to grasp the fundamentals and many conclusions of Koreshanity. During the past thirteen years, the Guiding Star Publishing House has been busily engaged in printing the writings of KORESH and his disciples—issuing THE GUIDING STAR and THE FLAMING SWORD. A single file of THE FLAMING SWORD for the past ten years makes up several large volumes—thousands of pages of valuable matter, containing hundreds of articles written for the purpose of imparting to the student a knowledge of the System.

We have people all over the country who prize these productions above all the mass of the world's literature, and who would not part with these volumes for any consideration, because to them, the

volumes have become invaluable. In THE FLAMING SWORD, since the beginning of its publication, hundreds of subjects have been considered from the Koreshan standpoint; hundreds of questions have been answered—just such questions as the new readers of THE FLAMING SWORD today desire to have answered. We recommend these back numbers of THE FLAMING SWORD, because they are still obtainable, but rapidly becoming exhausted; and it will not be long until we will have no more of the older numbers.

### A Glimpse at Koreshan Literature.

But we do have Koreshan text-books which teach the things that are most important for the Koreshan student to know—the laws of life; the presence of the Messiah, and the necessity of the recognition of his mission; the revelation of the character of Deity in his relation to humanity; the form and function of the cosmos; the science of the resurrection, and kindred subjects. These text-books are the pamphlets issued by the Guiding Star Publishing House, and include many of the choicest gems from the pen of KORESH. Then there is the Cellular Cosmogony which, if studied as assiduously as a child must study the rudiments of orthography and grammar at school, would reveal to the mind vastly more knowledge concerning the universe than is possible to obtain in all the universities of the world! The value of this work is in its contents; it is not stamped with gold letters on morocco covers; but it is worth its weight in gold to the advanced mind!

Many minds find it difficult to understand the writings of the Founder of Koreshanity, because they undertake to read his profound productions as they are used to reading works of fiction. Read them as you would read law, as you would read to become a physician, or as many read the Bible—studiously, with a desire to know what is conveyed. If the investigators of Koreshan Universology would but follow a few of these suggestions, great beams of intellectual light would fall upon them, and they would begin to rejoice in the newly found treasures!



# The Flaming Sword

*"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."*

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## Structure and Function of the Human Brain.

### Part XIV.

Consideration of Fundamental Principles and Laws of Relation of Mind and Matter, Preceding Analysis of Organ of Color and Its Functions; Physiological Basis of Mentality.

TO COMPREHEND the preceding statement, the old conception regarding creation must be eliminated from the mind. Creation was not produced from nothing, nor was it produced from anything less complete than a prior creation, equal in all particulars of form and function to the creation to be subsequently reproduced and perpetuated. The idea of an extrinsic Deity—one of the most fallacious conceptions of the human mind—must be so thoroughly eradicated as to enable the mind to think integrally and to reason *a priori* and *a posteriori*; for cause and effect must be coherent and equal.

All mental energy is the product, in the brain, of the destruction of matter; but there could be no destruction of matter in the brain adequate to the production of a given mentality, were it not for the fact that mind, of a given quality and force, is coöperative with its correspondent form. Mind is not exclusively creative; it cannot create independently of matter. The supreme mentality can only reside in the supreme organic structure. The origin of every mind in every brain is traced back—through the sperm and germ of its production—to its parentage; and the organism reproduced from the sperm and germ cannot be more than equal to the form and function projected from the parents into the sperm and germ of reproduction. This is not only true of the microcosm, but equally so of the macrocosm.

The student can entertain no adequate conception

of the force of mental power from an estimate of the energy generated in a local, individual center, nor from the energy generated in an entire human brain. The energy generated from the destruction of matter, which is as substantial as matter itself, is in proportion to the amount of matter consumed, whether consumed in the ordinary furnace, or in the mental laboratory where mind is generated. Let the mind consider the action of ten million organs of stratification (color) in as many brains, and try to conceive of the amount of mental energy thus generated. Bear in mind that this energy is the product of the destruction of matter in the brain, through encephalic elaboration.

An essential point in the comprehension of the elaboration of the energy produced in brains, is a knowledge of the sources of mental derivation,—material, mental, pneumatic, and psychic. The food taken into the digestive tract constitutes the most material resource of mental supply. The food is digested, appropriated, and assimilated. It is conveyed by the circulation to the brain cells, where it is mutated to mental energy. The oxygen and nitrogen of the atmosphere comprise another source of material supply for the production of energy. The oxygen and nitrogen respired are both consumed in the lungs, a fact not in agreement with the teachings of materialistic chemistry, but nevertheless true. Water, chemically composed of oxygen and hydrogen, is another potent material resource.



When we consider, however, that the mind is a vortex for the influx of pneumatic and psychic energy from millions of other minds, and know that this psychic and pneumatic flow, though itself energy, is convertible to matter, we are in possession of the knowledge of the mental supply of substantial pabulum to the mind, which equals in amount all the other resources. Mental energy becomes a factor in creation, only when in the law of polarity it is made convergent to the prime center of focalization. Polarity is an essential law of being; without it energy cannot be converted to matter, nor can matter be converted to energy.

Color is produced by the oscillation of the rim of the iris. This oscillation is regulated by a principle of control residing in the color function of the organ in question. Each of the prismatic colors has its own intensity of vibration and its own vibratory extense of ray;—according to the accepted theory, its own wave length.

The organ of equilibrium (weight) coöperating with that of stratification (color), determines the relative acceleration of the energy and material atom. These alone, however, would not determine the emplacement of specific strata. Were it not for the principle of darkness, the motion communicated both to energy and the atoms of matter would maintain them in a constant vibration, and therefore necessarily in the operation of incessant destruction, thus preventing organic order.

The economy of the universe is so ordained that the principle and energy of darkness enter protest; the light extinguished, every substance falls to the plane of its own rest. Gravitic force, prismatic force, and the static force of scotoine (dark energy) combine to determine stratification. This is true not only of the emplacements of the alchemico-organic cosmos, but of the stratifications of the social fabric.

In the transposition of our thought from the domain of mental consideration to that of physiological function, we are led to approach the anatomical and physiological coördinate of the color organ considered; namely, the cæcum of the alimentary canal of the body. The term cæcum means blind. This is the blind or dark center, and it is the antithetical coördinate of light or color in the mental domain. The cæcum is supplied with a greater amount of absorbent vessels than any other center of the alimentary canal. It is also the point for the discharge of the excreta of the peritoneum through its own rectum; namely, the vermiform appendix. All of the distinctive wills of the mind as they determine toward the physiological functions, concentrate here. From the cæcum is determined the physiological action through which occurs the emplacement of bone, muscle, blood, nerve, etc., comprising the seven distinct anatomical divisions of the body. The cæcum is one of the principal sources of supply to the activity of the color organ.

## The Religion of Evolution.

**The Meaning of Religion and Worship; the Fallacies of Modern Evolutionists; Evolution and Involution; the Climax of Progress in the Seed.**

PROF. O. F. L'AMOREAUX, A. M., PH. D.

THE WORD RELIGION, as its roots signify, means a binding back. It is a binding back of the subject of it to what he considers the most important thing; that which in effect he worships as his great good, his God. That which binds back to the true God is the true religion. The word implies that there has been a divorce in the case, and then a rebinding or binding back. However one thinks, no man exists without a religion of some kind. Worship, as the word signifies, is worthship—the recognizing and giving to beings that which is thought to be their due. If we used the Greek language, in which the New Testament was written, we would as readily speak of worshipping a man as a God, for the same word is applied to men that is attributed to God; and no marvel that it is so, for all the God treated of in the Bible is the man created in the image and likeness of God—just like God.

Jesus, the perfect man, in whom dwelt the perfect God, of whom the prophet Isaiah said, "Unto us a child is born, unto us a son is given: \* \* He shall be called Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace," said to the Jews, "He

whom you call your God is my Father," and "He dwells in me." God is a spirit, but Jesus was God's house in which he dwelt, just as the spirit of the ordinary man dwells in him. The spiritual world in which God dwells is in humanity—nowhere else. "God is in the generation of the righteous." One of the great things that blinds men is their superstitious notions regarding worship, and especially its object. This is just as true concerning the man who consciously worships, as the one who thinks it childish to worship, and vainly imagines that he has got onto a higher plane.

When the two mighty cities, New York and Brooklyn, desired to span the abyss of waters that separated them, with a bridge that should be adequate to their needs, they had to pray to, worship, the only man who was equal to the task of building it, which he did amid the prophecies of failure and jeers of doubters, especially the all-wise newspaper men who knew that nobody would ever cross it! Now that the great mass of mankind is hopelessly engulfed in conditions in which the few miserable rich wallow in useless and rapidly-increasing wealth and luxury, and the vices which they always



foster; and the ever-increasing millions of the wretched, starving poor see no ray of hope or promise of deliverance from the hell of suffering to which they are doomed and damned, the god of evolution, like him to whom the prophets of Baal prayed, cannot save; but Elijah's God *will hear* and bring deliverance to them who trust him, and to a dazed and doubting world.

The man who has come to see in evolution that in which he glories as the great good to men—making of it a god in which he trusts and which he worships—is, no matter what he thinks of himself, no less an idolator than the man who worships a senseless piece of wood, or the imaginary god of orthodoxy or of the heathen. Modern evolution is not, in the proper sense of the term, science, which is knowledge; but, as Darwin suggested, it is only a theory, an hypothesis, a guess, supposed to account for the creation of the universe and all that it contains;—the panacea that is somehow to right all the confessedly wrong things. It is not a requirement of worship that a man get down upon his knees, or assume any attitude of mind or body. That which a man trusts as the highest good in which he glories, is his god, the object of his worship. To a man who is conscious of not possessing within himself the power to obtain or accomplish all he desires or purposes, there is nothing more rational than worship.

Intelligent worship is always addressed to an intelligent being who has the power, the knowledge necessary to enable him to grant the prayer and accomplish the thing desired. It is addressed, not to an unknown, incomprehensible being dwelling in some equally unknown heaven, like the god of modern Christianity. The world's Example, from whom these facts were derived, was that of Jesus and his disciples. He spoke to them "as one having authority, and not as the scribes." They prayed to no other being, and baptized in no other name. When the learned Apostle Paul preached to the philosophical Greeks the God that made heaven and earth and all that in them is, he made mention of no other God than the Lord Jesus Christ, the Jehovah and the Elohi of the Bible.

God is not one person of a trinity, but the "fulness of the Godhead bodily," Father, Son, and Spirit—Holy Ghost—in one. As He came in the beginning of the Christian age, so, in like manner, that is, as a man, the God-man, he will come again to judge the world in righteousness "by that man whom he hath ordained," and to usher in the new heavens and the new earth," a new church and a new state, "wherein dwelleth righteousness. He will come again as the seed, since harvest follows seed-sowing, and "seed-sowing and harvest shall never fail." The time is at hand, and the Messenger is here "to cut short the work in righteousness."

Evolution is a futile attempt to account for that which never occurred; that is, how *all* the things in the world were created out of *no* things. The professed scientific evolutionist laughs at the credulity of the theologian, and rightly, too, who teaches that an intelligent creator made everything that exists out of nothing; yet the evolutionist makes himself far more ridiculous

by stoutly affirming that a lifeless, unintelligent law, which had no existence, and yet had been a law eternally, at some time concluded to make a beginning of evolving, that is, as the term means, a rolling-out; for there were no things to roll, and no power to roll them!

This is infinitely more absurd than the vagary of the school of philosophers of whom Cicero speaks, who maintained that the blessed intelligent gods had existed alone from past eternity, but at some time concluded to begin the creation of inferior beings to minister to their pleasure and share the world with them. The fact is, that all things of the physical universe have existed eternally, either as matter or energy, susceptible of transmutation, without which there could be no life in the world. Changes or new creations are constantly going on before the eyes of the modern world, and yet it does not comprehend the processes.

The lowest of the realms—kingdoms, as we call them—is the so called inorganic world, the mineral kingdom. The seeds of the vegetable, the next higher kingdom, when planted in the lower, which is their proper environment necessary to reproduction, first die, and out of their dead body arises a new life, which impregnates its dead environment with its new quality of life, transubstantiating its material substance to its own quality of spirit, and hence its own quality of matter; and out of this death it builds up its own living body, both material and spiritual. In a similar way the next higher kingdom, by appropriating the vegetable, elevates it to its own domain, transubstantiating the vegetable to its own quality of substance, and out of it builds up the animal body. Likewise, the higher animal, the human kingdom, elevates, creates itself out of the lower animal and vegetable kingdoms. As the hand, the extremity of being where and by means of which power is applied, hence, the symbol of creative power, has five fingers, including the thumb, which is the grip, the means of power of each of the others, there must be five domains or kingdoms, material and spiritual reservoirs from which proceeds creative energy to be applied by the whole hand; one of these must be the counterpoise, the balance, the grip of the whole, without which it would be powerless to create,—hence the Creator is necessary.

There are, then, five domains or kingdoms of being, the highest of which is the upper extremity, where the power of the whole series culminates; it is the God-kingdom, the kingdom of the Creator. The scale of creation, the ladder of being, must be uniform from bottom to top. The lowest kingdom, incorrectly called inorganic, so far as it enters into the ladder of being, is the product of the death and decay of higher kingdoms. The highest, the creative, the God-kingdom, is, like each of those below it, the product of the next lower kingdom, produced by the seed, the living principle or vital force of the kingdom above, impregnating the body of the one below, and so transubstantiating its substance and thus elevating it to the higher kingdom. Jesus was the seed of that higher, God-kingdom; "Not seeds as of many, but thy seed, which is Christ."

The ordinary human world is a kingdom of the



dead. Jesus, while in it, was not of it. He had been born *out of* it. Other men were born *into* it; and He looked upon them all as dead, and said they would not come to him that they might have life. He said, "I am the way, the truth, and the life." "I am the living bread which came down from heaven: if any man eat of this bread he shall live forever: and the bread that I shall give is my flesh which I will give for the life of the world." He took a piece of bread to illustrate where he would go when he went away, and said, "This is my body." "Except ye eat of the flesh of the Son of man, ye have no life in you."

When He went away his whole being,—body, soul, and spirit,—in the form of spirit, entered as the divine seed, according to his promise, into those who desired it, and formed conjunction with their spirits; and thus they ate (appropriated) his body and drank his blood. Peter speaks of this as "being born [Greek, begotten] again, not of corruptible seed, but of incorruptible, by the Word of God [the Word that was made flesh, Jesus], which liveth and abideth forever." Other passages speak of these as "begotten by the Spirit," "by the resurrection of Jesus Christ from the dead." This was the sowing of the seed of which Jesus, the Son of man, was both the sower and the seed, of which the harvest would be in the end of the world (age) now at hand; and of course the crop would be like the seed, beings who would not die and go into the grave and rot like other men. When these new beings stand forth upon the earth, as creations from the lower kingdom, "a kingdom will be born at once," as the prophet says and the kingdom of God will be established in the earth according to the Lord's prayer; the kingdom, not of the dying, the dead, but of the living humanity, and they will rule in the earth.

The sons of God will constitute the fifth or God-kingdom; the establishment of its reign in earth is the only hope of deliverance of humanity from the unutterable crimes and oppressions of the present. Because this kingdom, so long foretold, is long in making its appearance in the earth, men imagine that it will never come. The cycle of its full development is very long, but its end is well defined, and will surely come. The glory of the butterfly comes, although for the greater part of its cycle it is hidden in an egg or grub, an unsightly worm.

In proportion to the worth and dignity and power of a creature is the time of its development, creation, evolution. It requires an age of ages to develop, create, or evolve from a previous involution, one Son of God, the ultimate and highest human good; and from that type, the divine seed, sown in the lower, sinful, and dying humanity, it requires an age or dispensation to create

or evolve a crop of the same kind, the kingdom of God, comprised of 144,000 "redeemed from among men."

Speaking of this kingdom, Jesus declared that he was the door through which it should come in earth; and that whosoever entered through this door, "should go in and out and find pasture;" that is, do as he had the power to do—dematerialize and go away into the spiritual world, and rematerialize and appear in the natural world at his own pleasure. The evolution of the higher, living kingdom from the lower, dead, or dying one, by means of a previously involved seed of the same kind, like the evolving or rolling out of the apple-tree of higher quality from the lower seedling by the insertion of a germ or bud of that higher kind, is an example of all the real evolution that obtains in the scheme of Nature. The imaginary evolution that would evolve something out of nothing, is a plain contradiction of the very law of causation that requires that there be nothing in the effect that was not in the cause.

Of the higher or God kingdom—and he was not speaking primarily of any other,—Jesus told the exact truth when he said, "I am the Alpha and the Omega, the beginning and the end, the first and the last." The seed is the beginning, and its life, restored in the crop, makes it the end. The seed and the crop are the Alpha and the Omega, the first and the last, the cause and its effect. Every seed has its own body, and reproduces its own body and none other; and no other life than that contained in that body. As the seed is the creator of every part of the wheat growth,—shoot, stalk, ear, or head,—so Jesus, the seed, was the creator of everything of the fifth kingdom, the new creation in earth, for "without him was not anything made that was made." "Who is the image of the invisible God, the first-born of every creature: For by him were all things created, that are in heaven, and that are in earth [not the physical, but the human heaven and earth], visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence; for it pleased the Father that in him should all fulness dwell."

Observe that the Scriptures do not say that He was the Creator of all things in all the kingdoms of the universe; but that he made or created all things that *were made*. The things of the dying physical kingdoms, either in the form of matter or state of energy, were never made—they are eternal. Only the higher, the living, the God kingdom, was created in earth; and Jesus, being the seed of that kingdom, was its Creator. His union with the sinful, dying humanity, out of which are created or evolved the real sons of God, is the true religion, of which the imaginary evolution of the professed scientists is one of the counterfeits!



No government can have the divine sanction until justice is practically established in every department of its jurisdiction. There are factors included in the demands of exact justice, belonging to the practical con-

cerns of political and social economy, not embodied in any operative formula, but so simple that the mere statement of their principles will insure their cognition and endorsement.



## The Power of Organic Unity.

The Physical Universe an Organic Structure, Pivoted in the Central Sun; Polarization of the Mental World; Laws of Messianism; the New Bond of Unity.

BERTHALDINE, MATRONA.

THE STRONGEST power of organic unity is generated by the spirit of obedience rendered to an intellectual dictum, made by the mind in recognition of the application of genuine science in the creation of an organization. The perfect accomplishment of a specific purpose of an organization depends preëminently on the amount of intelligent obedience rendered to its approved organizer and director.

The most intense sentiment of devotion to a cause, misdirected by a blind self-will in opposition to the appointed authorities of an organized effort, makes a professed friend the worst enemy, practically, the cause can have to deal with. The power of an organized body is at its best when it is baptized into absolute organic unity by the spirit of one Master mind, who is the eye of the body, its single enlightener. Everything in the universe testifies to the beneficent influence of an imperial solar center, and justifies Jehovah in saying, "Without me ye can do nothing."

What this present evil world supremely needs,—in this harvest time of its generation,—is a transforming baptism of one almighty spirit of divine wisdom and understanding of the laws of divine organic being, to overshadow and descend into all who hunger and thirst for the righteousness of that law which the Lord Jesus fulfilled as the Word made flesh. Universology reveals that such a baptism is a scientific possibility. It is possible, in answer to scientific prayer.

We are given in Koreshanity the science of polarizing righteous desires in the legitimate center of the anthropotic universe, whom we may know if we will, as the source of universal blessing. The world at large is weary of speculations about God and humanity's actual relations to him. Communion with the indwelling spirit of a vidual brain, approved by us as viduals, is not necessarily communion with the spirit of the central Mind—the legitimate Creator and preserver of the universe, the origin and destiny of all mentality, and the primary center of universal consciousness.

The entire mental world needs to be repolarized and placed *en rapport* with the central scientific mind, the universal harmonizer, the true rest-point, from which must proceed all progressive activities. Humanity in its distresses cries out, "Oh, that I knew where I might find him!" Reason demands scientific evidence of his actual existence, and the heart demands his personification, location, relationship, and instruction. Koreshan Science meets these demands, and is the *shekinah cloud* indicating the presence of the Ark of the final covenant of God and humanity. This cloud is the generation of the forces of the living Word, which involves all language. This Word may be spoken in many tongues, to many races, in the ever-rolling cycles. It may be spoken in the language of philosophy or of science, according to the maturity and genius of the

age. It indicates its character and degree by the movement of the sign of begetting—the sign Aries, through the constellations of the Zodiac.

The living Word is the involved supply of all human needs. When spoken to the universe by the theocrasis of its Messenger, every waiting sphere is thrilled with newness of life, and reveals the creation of a new heavens and a new earth. "Day unto day uttereth speech, and night unto night showeth knowledge." The Deus of a new day, a scientific era, is the present universal need. This world is dead to divine wisdom and divine love. The Word must be spoken which will awaken the dead to a love of obedience to the laws of organic unity, in Jehovah's image and likeness. This love awakened will break, melt, and transform human hearts, making them tender, magnanimous, and teachable. David said, "I will run in the way of thy commandments when thou shalt enlarge my heart."

Nothing could be more enlarging to the human heart than the broad, scientific views of the universe and human destiny within it, given by Koreshan Universology. The personal knowledge of the universal Word must be given to those ripe to receive it, by the One who has it—its Messenger, who alone can effect their vitalizing conjunction with it. He is the anointed Shepherd and Guide, the hearer and answerer of all true prayer, the Desire of all nations. He is the Name of the Lord, in whose Name alone can scientific communism and co-operation be instituted. This Name is the tie by which the world must be retied to the God of the new day. In his name is all possibility and power of future organic unity, whose bones must be eternally the doctrines of scientific truth, originating in the Name of the Lord's Anointed. The ligaments of these bones unite them to the very life of his flesh, and keep intact the Grand Man of all ages, whose earthly form is the social organic unity which must manifest in each age the degree of the Father-Motherhood of Deity, due to be revealed to humanity.

Sound doctrines give endurance to the entire social fabric. When they are discarded, there is a general falling away into a mass of corrupt disintegration. Religion is a word commonly used to express the passion of the strongest tie of the human soul, the tie of the soul to the object or subject of its supreme worship, that which it *practically* acknowledges to be worth most of all as the source of all known blessings. The god of this present evil world is practically its money, and the poor masses cringe in worshipful terror or toadyism before the organized money-power, upheld by the present corrupt church and state.

The money-power finds its consolidations headed up in such governments as those of England and the United States, backed by the organizations of the papacy and Protestantism, which lean on them for a support in the



voluptuous, self-indulgent sensualism of adultery. For this support these governments lead in the competition for commercial supremacy, and sacrifice for it everything held sacred by the God of Israel—the God of Koreshanity. The God of Koreshanity is the Creator and preserver of the universe, as represented by the Scientist of the law, Elohi-Jehovah, the living Word, now in its most discrete degree in the circumferential Man.

Elohi is the creative power—Jehovah, his holy seed or perpetuator. When one is manifest the other is involved. When one is masculinity, the other is inherent femininity. They ever co-operate and commune to unite, to baptize the world from age to age with the

power to express their Will, in the aspect due in the realm of time and space. As the Prophet of Elohi, the present Messenger of the Covenant informs the world concerning righteousness and judgment, to be executed by his Sword, the Science of truth, to be given in its most literal degree by the theocrasis of the Messenger himself, who is the world's judge. He is the Life-Giver and Savior of all who testify to their love of truth by obedience to his gospel, in the unity of the divine kingdom. This is confessing his Name as their power of organic unity; this is confessing the cross of Christ as the power of God unto his own and the world's full salvation.

## In the Editorial Perspective.

THE EDITOR.

THE IGNORANT SUPPOSITION that the physical heavens are concave because they appear to be so, was the origin of the astronomer's fallacious conception that the earth is convex. It was assumed that the sun, moon, and stars are remote from the earth, distributed in space surrounding a central point of view. All astronomical work has been conducted on the basis of the hypothesis that the concave arc of the heavens is real; and the inevitable conclusion from such a premise is, that the earth is convex; because the only kind of a surface that could be everywhere exposed to a concave sphere of stars is a convex earth. Unfortunately for the astronomer, the heavens are out of reach of test of contour; and he has not considered the earth's surface sufficiently important to ascertain whether it is convex or concave! The appearance of the concavity of the heavens is due to one of the simplest principles of optics—so simple that it has escaped the notice of the scientist. No matter where the observer may be, he constitutes the center of a field of vision; objects near him appear in their normal size, while other objects in the same field appear to decrease in size in proportion to their distance. Within a certain range the man is able to estimate the distance of objects; but beyond that range, all objects appear to be located at the same distance from the observer. This is due to the simple fact that the faculty of discrimination of the distance of objects which we see, depends upon a visual base-line, which is the distance between the two visual orbs called eyes; the space between the eyes serves the same purpose in vision that the base-line serves in surveying. There is a limit to the range of this discrimination, beyond which all around us and above us, whatever objects we see lying outside this boundary, appear to be equidistant. Because of this, the sun appears no farther away than the horizon, and the earth and sky seem to meet at the vanishing point. The heavens are convex, but they appear concave, because at the distance of only a few hundred miles we cannot determine, from appearance, how the objects we see are arranged. The astronomer, instead of measuring a concave arc millions of miles in diameter, is measuring a little foreshortened dome less than 100 miles away! This simple visual factor has been emphasized through the invention, by a German optician, of the telemeter, by means of which the visual base-line is multiplied a number of times by means of prisms; but it is good for extending, by but a few miles, the natural faculty of discrimination of the distance of objects seen.

The Universal Power Company, of Washington, proposes to utilize the energies of the sun by focalizing the sun's rays by means

of mirrors and lenses—collecting and storing all the energies that fall upon two square acres of surface. It is declared that if this is accomplished, there will be collected sufficient power for a world to use if it can be transmitted. What a power could be concentrated in the small space of such a focus! It was Emerson who said, "Hitch your wagon to a star;" and an exchange in referring to this quotation in connection with the invention of the universal power company, says: "Emerson might have said, and might well have added: Then your market cart will become the chariot of the gods." It is known that there is an enormous amount of force falling upon every square mile of the earth's surface; and yet, in the conception of the modern scientist, the earth receives only an insignificant part of all the energies generated in the sun; it has been computed that all the planets combined intercept only about one billionth part of the energies radiated from the imaginary sun invented by the astronomer—there being 999 billionths radiated and lost in infinite space! An infinite god that would create an infinite universe and admit of such infinite waste of force, would be infinitely foolish as a universal economist—he would be as foolish as the astronomer that advocates such an arrangement of the cosmos! There is no force wasted in the universe, for the simple reason that the universe is a great cell, with the sun as its center; and the shell receives every calory of heat, every ray of gravity and light that descends from the central focus. The sun is the focal point, the center of influx of all the energies generated in the circumference, the cellular environ; it is the fulcrum of universal force applied. Correspondingly, the Messiah, the anthropic Sun, is the focal point of humanity, the pole, the fulcrum that moves the world!

There must be something extraordinary in that which interests and agitates the mind of the world for thousands of years. He is a great man who is able to stir the hearts of millions of people for an age; a great book, which arouses discussion century after century. There is a power in the mind that is able to impress humanity for generations, and to express itself in the affairs of nations. When a man stands at the head of a dispensation, he makes a new era, as the rising of the sun begins the day. There was power in the cause of the Christian age; it had for its cause a Man who involved all that has been expressed in the line of the progress of the age. It has been a great effect, both wonderful and complex; and yet the Man was as wonderful and as complex as the effect itself! Effect is the evidence that its cause existed. Somebody founded the Christian religion; and it is self-evident that it was founded by the Man whose religion



bears the title of his office; he was the Christ, and his religion was Christian. It is beyond all reason to suppose that Christianity started of itself. No system of thought has ever come to the world without a man to bring it; for every system, whether true or false, must have for its origin a man to express it. The evidences that Jesus lived and was what he claimed to be are overwhelming; the existence of Christianity today is proof that he lived and taught; and the effect produced by him is proof of his claims to Messiahship, and that he performed that function as Seed, Sun, and Sword!

Senator Ingalls declares that socialism is impossible, because the government itself has not sufficient funds to purchase even the railroads of the United States, there being about five times as many dollars invested in railroad properties as there are dollars in circulation and in the treasury; and because it is assumed that under socialism the sense of personal responsibility would be entirely destroyed, and the government would receive poorer service than is now rendered under competition. He means that it is better for a few thieves to prosper and live in luxury, than for the people of a whole nation to enjoy the fruits of their labor! Selfishness is now the spur to activity; greed is the motive that impels men to accumulate, not to produce, wealth. It is true that if a transformation were made from competition to socialism without a revolution—if a radical change were made in industrial, commercial, and political affairs without a corresponding transformation in the human heart, it would prove a failure. It is on this point that modern socialists make their mistake—and it is on this point that Koreshanity is sensible and rational. The present greed must be destroyed; selfishness must be supplanted by common interest; and when the old greed, the old motives, the old incentives to activity are supplanted by love of the neighbor in fulfillment of a higher law than a republican institution can enact, socialism will become possible, but not before.

We answer the usual objection that Koreshanity contradicts the Bible, by pointing out a glaring inconsistency in the mind of the man who presumes to assert that it does. The Koreshan System is radical and new—and then it has the peculiarity of being true; and it calls forth objections which are never made to other things which the modern mind endeavors to believe. Is modern astronomy in harmony with the Mosaic cosmogony? Do the moving sun and stationary earth of the Scriptures agree with the stationary sun and whirling globe of the astronomer? Is the declaration that the Word, which was God, which was spirit, was made flesh, and the records of the fact that that flesh was again reduced to spirit and baptized the early church, consistent with the theory of chemistry? Is the Bible account of creation in harmony with the nebular hypothesis? A little examination of the conclusions of the man who objects to Koreshanity, proves that he has never urged his objection against modern scientific vagaries! Does Koreshanity contradict the Bible? It would be strange indeed, if the only System that demonstrates that the Bible is true, should in itself be in conflict with it! Koreshanity does contradict fallacious interpretations of the Bible; it overthrows the false theories of theology and science, and demonstrates the great fact that there is perfect agreement between the two great expressions of the mind of Deity—the Bible and Nature.

"How could a good god make or allow so much evil?" is the question of an agnostic. Because he cannot help it. Why does the good seed sown in the field, die and produce corruption? Because it *must*, in order to propagate itself. God makes evil, he creates the devil, just as the human system produces effluvia, *debris*, and waste. If the Almighty did not cre-

ate the devil, the agnostic could never have existed, and the above question would never have been asked! The chemist in burning the diamond does not will to produce carbonic anhydride, and yet the rank poison is inevitable. The agnostic believes in the existence of a universe without a God; and yet he admits that the universe as he thinks he finds it, *does* produce evil. Now, does the fact that evil exists, prove that the universe does not exist? If not, the existence of evil is no argument against the existence of Deity. Primary cause and ultimate effect are equal; God is the universe involved, and the universe is God expressed. God is just as good as the universe, because he is in it, and of it, and is inseparably connected with it; he is the cause of all, and the destiny of all. He cannot do otherwise than fulfil the laws of the universe which contains him, because he is the highest product of universal activities.

A New York journal for advertisers, *Printer's Ink*, contains an article quoted from *Magazine Advertising*, headed, "What's in a Name?" It points out some novelties in the names of various publications of the United States, among which are suns, stars, worlds, and globes; also posts, mails, expresses, telegrams, journals, times, and tribunes; followed by buzz-saws, hatchets, levers, and crowbars. It is no wonder that the question, "What's in a name?" is asked! The newspaper directories contain the name of *one* publication which has a meaning—a name chosen with a purpose. The article referring to it says: "THE FLAMING SWORD, of Chicago, is a weekly designated in the directory as radical," and it might have added, the most radical publication in existence! The world does not know what the *flaming sword* was which turned every way to keep or perpetuate the way of the Tree of Life. The solution of the great mystery is found in Koreshanity, and THE FLAMING SWORD is the authorized journal through which the solution is made known to the reading public.

"Science teaches us that space is occupied by matter, and that one of the general properties of matter is impenetrability. Where, then, is there room for a god?" asks an exchange. The same kind of logic would leave no room for man; but man exists, and occupies space. If there is room for man, there is room for God, because God is man—the perfect Man, not living outside of the universe, not outside of humanity, but in humanity, as its central consciousness, periodically manifesting himself in the natural world. But the agnostic does not see God; neither does the farmer see grains of wheat in his field while the blade and stalk are growing; yet the life is in the wheat, and will mature in the harvest when the seed, the creator of the wheat, comes again. There is room in the wheat for its life; there is room in humanity for its life, for its life-giver, its God.

While thousands of people of Eastern cities huddle together in miserable tenement districts, bordering on starvation, a great society event occurs at the home of millionaire Benedict, of Connecticut—the Hastings-Benedict wedding, eclipsing the Bradley-Martins, the Goulds, and the Vanderbilts—a wedding costing the bride's father \$1,500,000! Some idea of the magnitude of this event may be formed from a few items of expense: Floral decorations, \$125,000; bride's trousseau, \$20,000; clergyman's fee, \$50,000; music, \$25,000; yachting cruise, \$300,000; gift to bride, \$1,000,000, and other items. The procession consisted of 800 carriages, containing 1,700 persons who helped to offend justice in the lavish and useless expenditure of wealth. It required about 7,500,000 hours of hard labor to produce that which was wasted in a single day!

The financial world is subject to excitement, stimulation, intoxication. It is disturbed when the sea is restless, and dull and miserable when the weather is fair and calm. There is



something abnormal about a system of finances which admits of rapid fluctuations, without any actual change in the value of the basis of wealth itself. When the human pulse is irregular; when it indicates palpitation of the heart; when there is excessive nervous strain, followed by prostration; when there are spurts of insanity, and epileptic fits, the pathological condition of the patient is critical! Just now speculative activity in Wall street is at a standstill, and delirium tremens threatens unless some intoxicant is speedily administered!

The modern church points to an infinite deity, who is neither known nor knowable; Koreshanity points to the infant Deity of nineteen hundred years ago, as "the child born, the son given, the mighty God, the everlasting Father." To which God does the Bible refer? To none other than the human God, the only kind of a God that has ever existed, the only kind that is possible to exist. The humanity of God is the greatest truth ever revealed to man; and it is a truth that is opposed to every modern conception of Deity that is promulgated outside of Koreshanity.

The dogmas of modern science are just as incapable of proof as are the dogmas of the modern church. The astronomer has not solved the problems of creation, and the clergyman has no knowledge of the Creator; the one speculates concerning the stars, and the other talks of a god beyond the stars. Both are dreaming of getting away from the earth; both contemplate other worlds in space. They go hand in hand, for they are both sky-pilots!

Reform does not consist in regulating so called capital, nor in making the condition of the laboring man easier in his slavery; it consists in the abolition of both capital and labor—in the transformation of both the despot and the serf. Under the present system of economics, labor is drudgery—it is slavery; under the new order, performance of use will be recreation; and the only capital will be in the uses performed and in the products of use.

American patriotism flares up in every campaign in times of peace, and belches fire from the cannon's mouth in times of war. The nation needs a patriotism which has for its basis hearts that burn with love for the neighbor, in recognition of the principles of the true father-government—the divine Imperialism!

"The way to level the world is to level it upward." Certainly; that is the idea we have in demonstrating the earth's concavity; the convex theory levels it the other way—downwards!

\* Cerebral cortex is called the bark of the brain; it is used for both right and wrong thinking. We frequently notice that when modern wiseacres attack Koreshanity they do nothing but bark!

The American constitution forbids the nation to support religious work; but the United States spends a million dollars yearly to protect American missionaries in heathen countries!

The scientists have been sweeping the sky for centuries with the telescope; but they have been unable to remove the dirt and debris of fallacy from their system of astronomy.

The waters of truth will liquidate the world's indebtedness, settle its difficulties, and solve its problems.

The classes which constitute the school of fallacy, are endeavoring to learn without a teacher.

It is said that a bird in the hand is worth two in the bush. Which is the people's burden?

Obedience to the royal law of life is the basis of all loyalty to truth and its Messenger.

No man should be free whose liberty would infringe on the rights of others.

All fallacies look alike to the Koreshan!

## Editorial Discussions and Miscellany.

THE EDITOR.

### The Koreshan Idea of God.

EDITOR FLAMING SWORD:—I have been studying Koreshanity a great deal lately, but the more I read, the more confused I become; I cannot comprehend the Koreshan idea of Christ or of God. You made the statement in your issue of Feb. 23, that the idea of "life without body, mind without brains \* \* will be relegated to the oblivion of ignorance." Did not God exist before the creation of man without a body—as a spirit? Paul desired to depart and be with Christ; and it seems that this would be existence without a body. The Holy Ghost possesses life without a body.

You say that Elijah was the manifestation of God; but I cannot see how that could be. Jesus was (or rather is) God; he descended from his Father; took our nature upon himself; died, rose again, and ascended to his Father, where he ever liveth to make intercession for us; and he will come again as he went away. Your explanation of the second coming is beyond my comprehension. Will He not return in person, raise his people from the dead, punish his enemies, and establish the reign of righteousness in the earth?

There is only one Messiah—Jesus the Christ, the eternal Son of God. The claims of Koresh to Messiahship are too much for a mere mortal man. Koreshanity teaches that Jesus comes every 24,000 years; but what about the reign of righteousness? Is it not eternal? Will not the devil be destroyed in the lake of fire?

I am a seeker after the truth, and I want to be sure of my steps as I go along; so I write, not to cavil, nor out of mere curiosity, but as a seeker after light. If you can find space in your valuable paper to give a little light on my difficulties, kindly do so; and you may help others at the same time.—E. B. S., Morris, Manitoba.

Koreshanity can be comprehended only from the basis of its own conclusions; it is useless to undertake to study the Koreshan science of Theology with the mind filled with the absurd misconceptions of Deity which prevail in the world, all the way from the pope to the child in the Sunday school. Divest the mind of all the old and new fallacies concerning God, and approach the subject of Koreshan

Theology without preconceived opinions. Koreshanity is not in conflict with the Bible at any point; but it is at war with the many absurd interpretations of it!

Koreshanity scientifically demonstrates that there could be no sun without an enviroing earth to supply it with fuel; and no earth without a sun to perpetually replenish it. The earth and sun are absolutely interdependent; neither could exist without the other. There never was a time when the sun existed by itself; and there never was a time when the earth did not exist, and did not sustain exactly the same relation to the sun that it does today. The physical cosmos constitutes but one kingdom of the universe; it is the foundation of all other kingdoms, from the vegetable to the divine. God is inseparably connected with the great system of existence; he is in it and of it; the highest product of all, the climax of all life.



Humanity is the field of his own activity. God is to humanity what the central sun is to the physical cosmos. There never was a time when God did not exist in, and did not sustain the same relation to humanity as he does today.

Humanity is as eternal as Deity; without humanity there could be no God, just as without the plant there could be no seed. God is to humanity what the seed is to the soil and to the plant. He builds himself up from the mortal soil; and then he projects his life and mentality into the mortal field that he might produce a harvest. There is no such thing in any plane of life as life without a body, life without form, existing independently of matter, because matter is the very basis of the activities of life. God must have, and have *eternally*, a pediment, a footstool on which to stand, a basis in which to reside, a line in which to progress, a humanity in which to dwell.

Did God exist before the creation of man? The creation of man obtains in accordance with the same laws and principles that wheat is created from year to year—through regeneration or reproduction; God perpetuates his life by *propagation*, and the processes are no more mysterious than the sowing of seed and its resurrection in the harvest. Did God exist before the creation of Jesus? Jesus, nineteen hundred years ago, was the new creation; he was the first man in exactly the same sense that Adam was the first man; there were as many people living in the earth at the time Adam was created; for the account of creation in Genesis describes nothing more nor less than the processes of the creation of Jesus, his sowing in the church, his fall, and the harvest of the sons of God in the natural world. Nineteen hundred years ago God was spirit; but that spirit was *in* Jesus, for Jesus was God's personality, the temple of God's habitation; and when Jesus went away, he went into his disciples; and then the Holy Spirit took for its habitation the personalities of the early church.

Jesus was the Son of God—the only one at that time; just as a farmer might have only one grain of wheat; but if that grain performs a *use*, it must be planted; and when planted it created more grains, and wheat has other sons. Jesus comes again in the multiplication of himself, and then there are 144,000 sons of God. Jesus was the only Messiah of his age; there is one supreme Messenger of truth for every dispensation. Adam, Enoch, Noah, Moses, Elijah, and Jesus were Messiahs; each of them baptized a following; each overcame death and went out of the world

alive—passing through the experience of translation or theocrasis. Jesus went into the spiritual world; Paul desired to depart and be with Christ; but the spiritual world is *in humanity*, in human brains. Jesus went into the minds of his disciples!

We cannot, in one issue, cover the entire ground necessary to convey to the mind a complete comprehension of the Koreshan idea of God; but we have suggested some fundamental principles, laws, and facts of divine existence. Begin the study of this subject with the thought in mind that God is in humanity; that he is the perfect man, and that Jesus was what he claimed to be—God Almighty! Study the purpose of His coming from the basis of the purpose of the coming of the seed in the field; and trace the experience of that seed from sowing to maturity of the crop—through all the stages of death, decay, multiplication of cells, the growing of the blade, the construction of the plant, and the involution of the life of the plant in the seed; and then follow the analogous experience of Jesus the Messiah, the divine seed; his sowing in the church, his death and cross with the mortal world during the age, and his coming in the harvest; and some light will perhaps dawn in the mind concerning the mystery of Deity, the mystery of creation, of the resurrection.

In the order of the exercise of the divine functions of reproduction, Jesus ascended to his Fatherhood, as the youth matures from mere sonship to actual begetting; as the seed that is produced becomes the father when it fulfils the purpose of its coming. The seed appears and disappears; but its life is always in a pediment—in its own perfect body, or in the soil in corruption, or in the plant until it involves itself again, and comes as it came before—in tangible form, not as the same seed, but another, having the same life and spirit.

Jesus was born immortal; he crossed himself with the mortal world; and the manifest product of that cross is the mortal manifestation of Deity—another personality, with a new name, the one who is to fulfil the declaration that "this mortal must put on immortality." He is Elijah the Prophet; and his *new name* is given in Isa. xlv: 28; xlv: 1; and he is there called the Shepherd and the Anointed—the Christ.

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### The Laws of Immortality.

Synopsis of Discourse by Koresh, on the Fundamental Laws of Life.

**K**ORESHANITY is the genuine system of Religio-Science; its religion is scientific, and its science is religious. We cannot completely analyze any part of the universe without considering its cause. If we consider cosmogony, it involves the laws of creation; if we consider alchemy in its completeness, we are led to the very climax of the progress and ascent of life. The universe is an expression of the mind of Deity; and a presentation of the science

of universal form and function necessarily involves the definition of the very laws by which Deity himself exists, and by which he creates and perpetuates the cosmos. The discourses of the Founder of Koreshanity are always intensely theological, because in the unveiling of the universe the Almighty himself is revealed. In contrast with the puerile theology taught by the modern clergy, the most striking features of Koreshanity were presented by KORESH, on Sunday afternoon, at the Koreshan Hall, 316 West Sixty-third street, Chicago.

The scientific religion has for its basis the knowledge of the laws operative in the physical cosmos; from the basis of these laws we may comprehend the processes of creation—we are enabled to study the nature and character of Deity, and his relation to the human race. If we can understand the physical cosmos, we can determine the exact relation that humanity sustains to its center, because the world of mankind exactly corresponds to the physical universe in which we live; and the involution of humanity, therefore, is necessarily the microcosm, or world in its least form. The world progresses from age to age toward the climax of its progress; from the scientific basis, we may determine what is its destiny.

### The Meaning of the Word Religion.

Religion is not what the church conceives it to be, for religion is progressive, and is not the same from dispensation to dispensation. The religion of nineteen hundred years ago was not like the religion that Abraham brought to the world. Every dispensation has its own religion, its own church. The religion of Jesus was perfect in the degree in which it was manifest; but it was not the ultimate religion—the climax was not reached then. Religion signifies to tie again; it implies that there has been a divorce of God and man, and a necessary re-tying, a new conjunction, a new manifestation of Deity. Involved in the very heart of the true religion is the secret of the origin of man. The highest conception that the modern scientists has of origin is the jellyfish or the baboon; and the church, which pretends to teach theology, has accepted the conclusions of the evolutionists! Koreshanity agrees with the statements of the Bible, that God is the Creator of humanity and of the cosmos.

The origin of man is mind, embracing wisdom and love, generated in no other place than in human brains. Outside of the human brain there is no wisdom of God or man, no creative power outside of humanity. There never has been, in all the existence of the universe, a time when God did not exist in humanity; and this is in accordance with the Scriptures which declare that "God is in the generation of the righteous;" and it was said to the primitive Christian church, which was baptized with the spirit of the Almighty, "Ye are the temple of God, because God



dwells in you." A new bond of unity had been formed; a new spiritual force had been generated and poured out on the early church. God progresses from age to age in the successive churches which he establishes; and he impulses humanity by operating directly upon the minds of those receptive to his influence—the influence exerted at the beginning of each dispensation, by his own living manifestation. God was personally manifest nineteen hundred years ago; and his manifestation was the new religion, and his following was the new church.

Nineteen hundred years ago the spiritual part of man was converted; and now the time comes when there will be a transformation of the external man, through the application of the laws of life, by which death will be overcome, and this mortal body shall become immortal—not in some other world, but here in this world, in the flesh!

Koreshanity revives the great issues of life and death. Two things are before us for our choice: Continuance in death, in mortality, or obedience to the laws of immortality. The laws of immortality are not spiritual laws; they are natural, they are physiological. The laws of life are disobeyed in the human body, and death obtains to the natural man; and if the laws of life are obeyed, immortality will come in the *natural body*, in the flesh. These laws were formulated by Moses; and he summed them up in the Decalogue—the ten fundamental principles of life; they are the laws that Jesus kept, the knowledge and application of which enabled him to overcome death and pass out of the natural world alive!

#### The True God and the Messianic Law.

Obedience to the first commandment, "Thou shalt have no other gods before Me," is the first step in the direction of the attainment of immortality. It involves the knowledge of the form, character, and locality of Deity. No imaginary god can be worshiped, no imaginary deity is able to save humanity. God must be discovered, he must be known, before the first step can be taken. Jesus reiterated this law nineteen hundred years ago; he declared *himself* to be the *true God* that his disciples should worship. The disciples prayed to Him, and he prayed to himself; he taught the disciples that the Almighty was in heaven, that he was in the Son then manifest.

Let us here emphasize the great fact that God is in humanity, and never outside of it. Jesus was the human God; he was the Messiah, whom the disciples loved, in obedience to this law, with all their might, mind, and strength. He was the Messianic pole, the object of the love of his people, the object of the hatred of his enemies. The first thing in obedience to divine law, is to look for the Messiah; and the next step is the acceptance of the Messiah and his truth, and then it becomes necessary

to do what he says. Why is it necessary for the Messiah to come? Because one of the first principles of life is polarity. Organic unity depends upon *polarity*. There is no force without polarization—a fact demonstrated in magnetism, in the formation and function of the seed, and in the use and function of the central sun of the physical cosmos.

Koreshanity re-declares to the world the Messianic law, and the absolute necessity for the periodic appearance of the Messiah. In this declaration we are opposed by an army of individualists—spiritualists, christian scientists, theosophists, socialists, anarchists, and others; but the power of organic unity obtains through the centralization of the minds of a following in a leader. The power of the early church was due to the polarization of the energies, the mental substances, of those receptive to divine truth and obedient to the divine law. Intense love and hatred met in Jesus the Messiah, and the result was his theocrasis or translation, in which was generated the Holy Spirit, by which the church was vitalized—baptized.

#### The Worship of Graven Images.

The second commandment forbids the worship of graven images. What are graven images? Jesus was the image of God's person; he was an individual, the undivided man. He was the image made without hands—without the perverted, sensual love and life. What are the images that those who enter immortality must not worship? They are the images brought into existence through the descent of the mind in sensual generation, because bowing down to these images propagates life on the immortal plane. Graven images are born in sin and shapen in iniquity. The Messiah comes to turn the mind away from graven images; to exalt the mind above sensualism, and kindle a new aspiration for the conservation of life for use in the higher domain—for the conservation of the very substance which shall constitute the new, the living, the immortal forms that shall appear in the natural world. Men must be saved through the conservation and polarization of human life—*life that is now wasted!*

In this connection we may consider the fourth commandment, "Remember the sabbath day to keep it holy." This does not refer primarily to the sabbath of the Jews, but that which the seventh day of the week typified. The seed is the seventh principle of man; to retain the seed and to conserve the life and appropriate it in the higher domain, is to eat of the "hidden manna." The prophet refers to the promise made to the eunuchs "that keep my sabbaths and do the things that please me, and take hold of my covenant; even unto them I will give \* \* a name better than that of sons and daughters"—better than that of *offspring*. The eunuch is he who keeps the seventh principle, who overcomes death. The seventh principle is the

seed; it is *life itself*; and this commandment means to keep this principle holy in yourself. It is only through a knowledge of the science of life and the application of the principles of life, mentally and physiologically, that we can enter into life. The science must be comprehended by the external mind, and applied to the external man. This is the mission of Koreshanity; it reveals the laws by which we may be made in the image and likeness of Deity!

\* \* \*

#### Koreshan Science.

Some Good Things Said About Koreshanity, Outside of The Flaming Sword.

For two or three years past I have been studying Koreshan Science, and have had considerable correspondence in regard to it with parties on both sides of the question,—some opposed to it and some favoring it. The more I have studied it the more fully I have become convinced that it is all right; that it is the only true system of science there is. In fact, it is the only system at all. There is no other system; all other so called systems are but fragmentary. They are partial views of partial truths, disconnected, irrelevant, and inconsistent.

The Koreshan System is INTEGRAL. It begins at the beginning, the point of conjunction between spirit and matter. It accounts for everything. It explains everything. It solves the problems of origin and destiny. It defines the relations between God and man, between man and nature, and between man and society. It is definite and coherent, logical, and conclusive. There is only one universe. There is only one system of universal truth. There is only one science of numbers. Mathematics and ethics correspond.

#### The Earth a Hollow Sphere.

That the earth is a hollow cell environmenting a central sun is a proposition, to my mind, clearly deducible from the laws of analogy or correspondence between physics. That the eminent astronomers take no stock in this theory cuts no figure with me. I have no more reverence for the eminent astronomers than I have for any of the stuffed and painted humbugs, the distinguished divines, the prominent politicians, the commercial princes, the mighty medicine men, the crowned murderers and bediamonded harlots that play the leading parts in the ghastly drama called "civilization." If the foundation is defective, the whole edifice must come down. Not one of these builders of sand-based structures knows the hidden meaning of the word "foundation."

#### The Teachings of Jesus.

I am one of those who believe in the teachings of the Galilean Carpenter, and have no doubt that he was the Messiah of the dispensation now ending. This belief is popular now, but the lesson it conveys is lost alike on His alleged followers and his enemies. He came to his own and his



own received him not. His new system of ethics was ridiculed and rejected. It has always been thus. The heart of humanity is unchanged. Every messenger of new truths has been scorned and his message discredited. The future is always at war with the past, and the present is the battlefield. Every step toward new light and liberty is opposed by the majority, and especially by those in office and authority. That the blind leaders of the blind masses are incapable of understanding Koreshan Science, is no proof that it is not true, but merely proof that history is repeating itself. Herod always tries to kill the newborn Christ. The god of the things that are, always opposes the advent of the new god of the things that ought to be.

#### The World in Fragments.

If secularists had brains enough to understand Mental Science, or metaphysics, and if the Mental Scientists had brains enough to understand the principles of sociology, and if both together had brains enough to comprehend the principles of individual liberty and natural selection that Anarchists are trying to enunciate, then these three factions might harmonize on a few points. But the whole world of humanity is broken up into sects or fractions that are incapable of grasping more than one idea at a time, and, therefore, are utterly incompetent to relate these fractional truths together into an integral system. This is what Koreshanity does. And this is why it is opposed by all the sectarian factions or fractions.

The old saying that it takes nine tailors to make a man, may have some relation to the fact that it takes all the partial truths of all these sects to be blended together harmoniously to form the perfect truth in its wholeness or integrity. Light is the physical correspondent of truth, and all the varying colors of the rainbow are derived from the decomposition or dissolution of the white rays of light. And similarly, all the varying shades of sectarian beliefs and unbeliefs and partial truths are derived from the decomposition or dissolution of absolute truth.

Absolute is the opposite of dissolute. Absolute means not in solution, not dissolved, not watered nor reduced in strength, not adulterated nor weakened nor depraved. It means full strength, high proof. Absolute truth is too strong for our debilitated mental condition. It is hot stuff. It burns like fire and corrodes like acid. The truth turned on at full strength and in its purity would burn up the whole present system of society. This is what is actually meant by the fire that is to burn up the world (the present order of things) at the end of this dispensation.

#### No Patchwork in Koreshanity.

Koreshan Science is the science of absolute truth. That is why it is opposed by all the sects and fractions and fragments that are based on partisan preju-

dices, personal interests, and preconceived opinions. Each sect of reformers wants to put a patch on the old disorder. Each wants to reform that part that affects his own interest, but leave the rest as it is. Koreshanity does not propose to patch up the old system, but to introduce a new dispensation, a whole new system, body, mind, and soul—a new church, a new state, a new system of education, a new industrial and social and financial system. No patchwork about this. ALL things must be made new. The individual must be reformed and rebuilt as well as society; and the laws governing personal reform correspond and harmonize with the laws governing social reform. This is where the Koreshan System proves itself. It works both ways,—both by analysis and synthesis, by multiplication and division.—J. L. JONES, in *Discontent*.

\* \* \*

#### The Waste of Non-productive Labor.—Fifty Million Dollars a Day.

The United States census reports for 1890, show in round numbers 5,500,000 non-productive workers. What I mean by non-productive workers, are agents of all kinds, lawyers, officials of banks, and all other like institutions, servants of the rich, and the middle class consisting of the owners of saloons, small stores, etc. A careful investigation shows that at least 5,000,000 of these workers could and would be dispensed with under socialism. By the co-operative system, one store would do in the place of 200 at present. Again, at least 10 ten per cent of the hands engaged in manufacturing may be counted as non-producers, but I have not counted these. It is quite likely that by the concentration of industry, such as would be in vogue under socialism, we would actually save the now wasted labor of seven million workers.

From all data obtainable, it is shown that the actual wealth production of each individual adult worker is over ten dollars per day. Five million non-productive workers then, equal a loss to the nation of fifty million dollars per day, or fifteen billion dollars in wealth wasted every year by reason of our present system on this one item alone. Think what this army of workers might accomplish, working with the best labor-saving machinery, at productive labor. The waste due to this non-productive labor is equal to one thousand dollars per year to every family in this nation. F. G. R. GORDON, in *Appeal to Reason*.

#### The Increase of the English Language.

It is against all reason to expect these strange people to adapt themselves at once to American methods, and it is certainly problematical if the Americans will try to become acclimated in their habits. Our people consider themselves the finest products of human civilization; and when we take charge of a new population, it is not to learn its language or to adopt its habits, but to gradually make it recognize our own merits, and to try as much as possible to become like our own selves. Of course, all this means an enormous in-

crease in the spread of the English language; and if any one wants to measure the century, there is no better way than to take the fact that whereas one hundred years ago the Spanish language outnumbered the English more than six millions, today the English surpasses the Spanish by nearly three to one.—From the *Saturday Evening Post*.

\* \* \*

## The World's News.

May 2.—Dewey celebration in progress at Chicago.—Mine explosion at Schofield, Colo.; tunnels wrecked, and 200 people killed.—Fierce fighting reported at Thabanchu, Orange Free State; Boers said to be as active as ever.—Grand Jury begins investigation of Chicago labor troubles.—Methodist conference opens at Chicago.—Charles H. Allen inaugurated as governor of Porto Rico.—Strike on N. Y. Central extends to other systems.—Michigan democrats start a boom for Towne for vice-president.—Munkacsy, the famous artist, painter of "Christ Before Pilate," dies in insane asylum at Bonn, Austria.—Grand ball given in honor of Czar's visit to Moscow; luxurious affair, where millions of dollars' worth of diamonds were displayed, one of the princesses wearing \$2,500,000 worth of diamonds and rubies!—May 3.—Threats of Fenians in the U. S. continue to agitate Canadians; Canadian soldiers go to border to repel invasion.—Nicaragua canal bill passed House by vote of 225 to 35.—Desperate 5-days' battle reported on island of Samar, Philippines; 20 Americans and 200 Filipinos killed.—Great floods in southern Russia.—Boer representatives on the way to U. S. to plead for intervention or mediation.—May 4.—Number of labor leaders indicted at Chicago for inciting riots.—Another labor battle at Chicago; number of workmen wounded.—Methodist conference undertakes to justify England's war in South Africa.—English capture town of Brandtford, north of Bloemfontein.—Count Tolstoi gives reception to President Harper and other Americans visiting Moscow.—Admiral Dewey received at St. Louis, Mo.—May 5.—British forces reach Vet river, north of Brandtford.—Terrific explosion of varnish tanks on Staten Island, N. Y.—Plague costs Hawaii \$1,000,000.—Germany contributes liberally to sufferers in India, while England is spending her funds in war against the Boers!—May 6.—Gen. Otis sails from Manila for the U. S.—Battle expected between British and Boers at Winburg.—May 7.—Joliet steel mills close down.—Big ocean liner believed to be wrecked on mid-Atlantic; fragments of wreck discovered by British steamer Tenby.—Movement on foot to have Methodist conference remove ban on theaters, dancing, and other amusements.—27 Illinois theaters endeavor to form a trust.—German crown prince's birthday celebrated with great ceremony at Berlin.—Gen. Patelon Garcia, ranking next to Aguinaldo in Filipino insurrection, is captured by Americans.—May 8.—Lightning strikes Chicago river, and injures half a dozen persons.—Judge Tuthill enjoins county board from requiring contractors to employ union labor.—Aguinaldo returns to the Philippines and takes charge of the insurrection again.—Locusts destroying crops in Michigan.



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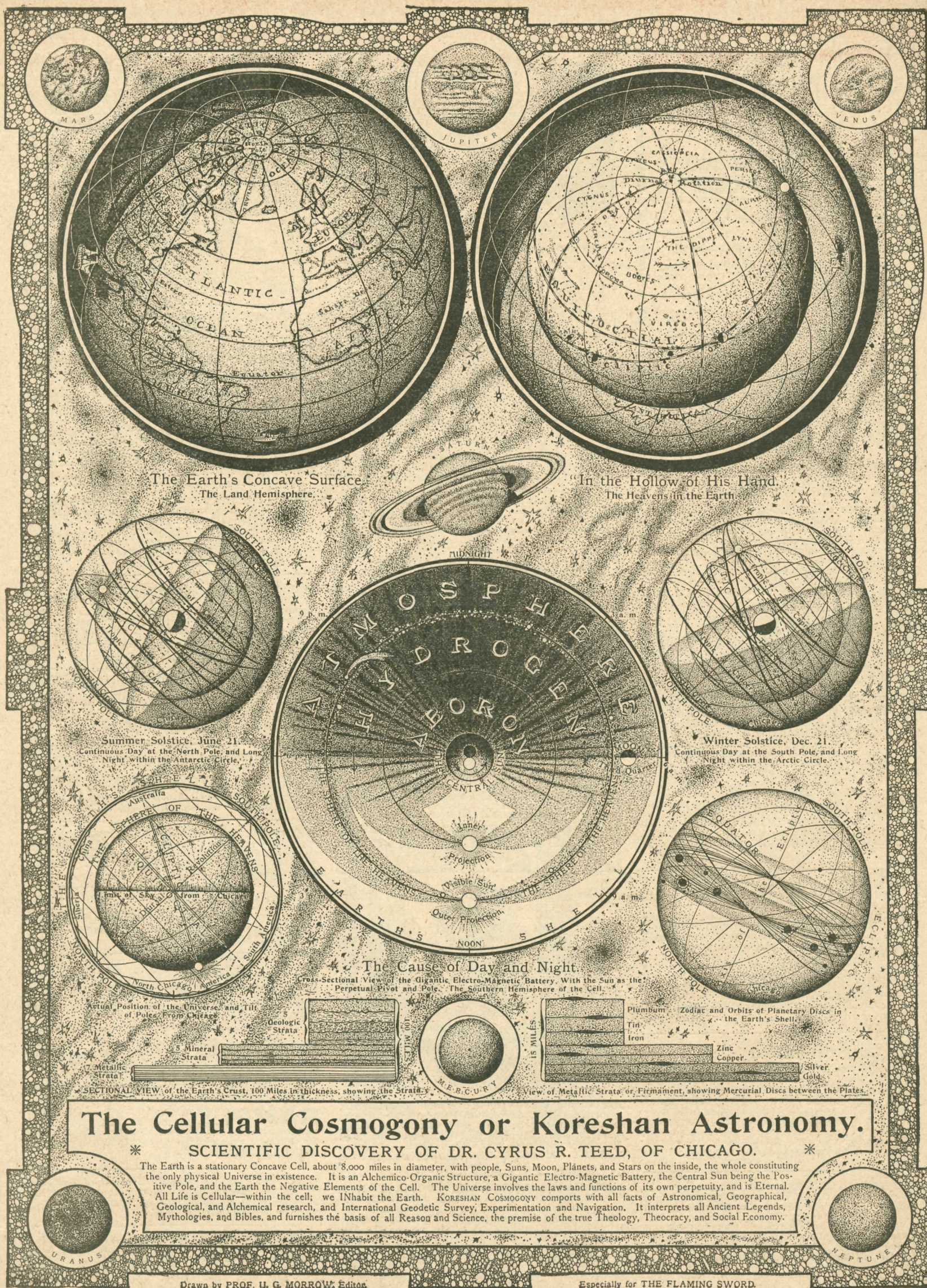
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